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The Organizing Threads of Sūrat al-Fātiḥah's Objectives in Jasser Auda's *al-Tafsīr al-Maqāṣidī: Kashf al-Manẓūmāt min Maqāṣid al-Suwar wa al-Āyāt*

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Abstract: Studies of *maqāṣid al-suwar* have explored the overarching purposes of Qur'anic sūrahs, but they have not sufficiently clarified how individual maqāṣidī elements relate to one another and contribute to a sūrah's general objective. This study examines *al-khuyūṭ al-nāẓimah* (the connecting threads) in Jasser Auda's interpretation of Sūrat al-Fātiḥah by analyzing the relationships among its seven *maqāṣid al-manhajiyyah*. Using qualitative library research within a *tafsīr maqāṣidī* framework, it takes Auda's *al-Tafsīr al-Maqāṣidī: Kashf al-Manẓūmāt min Maqāṣid al-Suwar wa al-Āyāt* as its primary source. Relevant passages were identified through textual reading, the connections among maqāṣidī elements were mapped, and each connection was classified as explicit, inferential, or analytically reconstructed, then evaluated for coherence and contribution to the sūrah's general objective. The findings show that the seven elements are neither uniformly explicit nor arranged sequentially. Instead, they serve complementary functions: laying theological foundations, guiding the believer's spiritual journey, and shaping religious conceptions and conduct. Together they support the sūrah's general objective, *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt* (the exposition and consolidation of the foundations of religion in conceptions and conduct). The study also offers a procedure for distinguishing an exegete's explicit statements from interpretive inferences and analytical reconstructions when assessing maqāṣidī coherence. Its conclusions apply only to Auda's reading of Sūrat al-Fātiḥah.

Keywords: *al-khuyūṭ al-nāẓimah*; *maqāṣid al-suwar*; *al-maqāṣid al-manhajiyyah*; Sūrat al-Fātiḥah; functional relationships.

1. Introduction

The discourse of maqāṣid al-suwar concerns not only identifying a sūrah's general objective but also explaining the relationships among the meanings, concepts, values, and orientations that constitute it as an integrated whole (Beni, 2024; Mallāl, 2020). This concern is especially relevant because an atomistic, verse-by-verse reading detached from the broader textual context may obscure the role individual verses play in a sūrah's coherence and purpose (El-Tahry, 2010; Haleem, 1993; Mir, 1986). Reading Q. 1:5 solely as a self-contained statement of worship and reliance, for example, may overlook its structural function as a transition from the praise of God to the petition for guidance and the differentiation of human paths in Q. 1:6–7. The question, then, is not merely what the maqṣad of a sūrah is, but how its meanings are arranged and interconnected to lead to that objective, particularly when the objective is formulated from the entire arrangement of meanings rather than from a single verse or isolated theme. This question is addressed in Jasser Auda's reading of Sūrat al-Fātiḥah, where he speaks of *al-khuyūṭ al-nāẓimah li-maqāṣid al-sūrah* and describes the interconnected structure of maqāṣidī meanings through three terms: *khuyūṭ nāẓimah* (organizing threads), *khuṭūṭ maʿnawiyyah* (lines of meaning), and *maḥāwir jāmiʿah* (integrative axes). Because he joins them with the conjunction *aw* ("or") in the phrase "*fī khuyūṭ nāẓimah aw khuṭūṭ maʿnawiyyah aw maḥāwir jāmiʿah*," they appear

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to be alternative formulations of one relational structure rather than three distinct technical categories (Auda, 2026, p. 43). They can nonetheless be distinguished analytically by emphasis: *khuyūṭ nāẓimah* evokes threads that organize and link meanings, *khuṭūṭ maʿnawiyyah* underscores semantic continuity, and *maḥāwir jāmiʿah* highlights the axes that gather diverse meanings, a nuance that reflects analysis rather than the taxonomy Auda himself established. He also stresses the provisional character of his proposal, calling it *mujarrad ijtihādāt maqāṣidiyyah* (merely maqāṣidī ijtihād-based interpretations) and acknowledging that it offers neither the only possible arrangement of a sūrah's meanings nor the only way to grasp its purposes (Auda, 2026, p. 43).

Studies on Jasser Auda have been conducted extensively, particularly on the themes of *maqāṣid al-sharīʿah*, the systems approach, and its application in various fields. Existing scholarship on Auda's systems approach has examined its theoretical foundations and methodological applications, as well as its use in contemporary Islamic legal issues (Musarrofa & Muttaqin, 2024). Other studies focus on the unity and structural coherence of Qur'anic sūrahs (Kusnadi, 2010; Solahuddin & Kusuma, 2020) and on the objectives and semantic structure of Sūrat al-Fātiḥah (Erwanto, 2021; Munawaroh, 2018; Othman et al., 2023). More recent work has proposed maqāṣid-oriented readings of individual sūrahs and traced thematic links between al-Fātiḥah and al-Baqarah (Al-Rumaithah et al., 2026; Prameswari et al., 2025). Within the literature reviewed here, however, little attention appears to have been paid to *al-khuyūṭ al-nāẓimah* as a relational mechanism that links the *maqāṣidī* units of meaning in Auda's interpretation of Sūrat al-Fātiḥah. This study therefore analyzes how these threads tie verses, concepts, values, human categories, divine patterns, arguments, and normative orientations to *al-maqṣad al-ʿām*. It also distinguishes three kinds of relationships: those stated explicitly by Auda, those derived from his interpretive reasoning, and those reconstructed through the researcher's own analysis.

Based on this gap, this study analyzes *al-khuyūṭ al-nāẓimah li-maqāṣid Sūrat al-Fātiḥah* as presented in Auda's interpretation in *al-Tafsīr al-Maqāṣidī: Kashf al-Manẓūmāt min Maqāṣid al-Suwar wa al-Āyāt*. Three interrelated research questions guide it. The first concerns the conceptual status and meaning of *al-khuyūṭ al-nāẓimah* in Auda's interpretation of Sūrat al-Fātiḥah, and its position within his wider interpretive framework, especially in relation to *al-taṣawwur al-murakkab* (Auda, 2021). The second concerns how *al-khuyūṭ al-nāẓimah* maps the relationships among verses, concepts, values, human categories, divine laws, arguments, and normative orientations in this interpretation, without extending the analysis to Auda's maqāṣid theory as a whole (Auda, 2006, 2012, 2012). The third concerns the extent to which these interconnected meanings form a coherent structure that leads to *al-maqṣad al-ʿām* of Sūrat al-Fātiḥah, and the interpretive and methodological limits of this construction, particularly the distinction between relationships explicitly articulated by Auda and those derived through analytical reconstruction. The study is therefore limited to Auda's interpretation of Sūrat al-Fātiḥah, focusing on the conceptual foundation, semantic mapping, and coherence of *al-khuyūṭ al-nāẓimah* in relation to the sūrah's general objective.

This study proceeds from the analytical proposition that the relationships among meanings in Auda's interpretation of Sūrat al-Fātiḥah are not uniformly transparent. Some are stated explicitly in his text; others are implied in his exposition and can be inferred; and still others emerge only through analytical reconstruction. Accordingly, these relationships are first classified by their degree of explicitness, and only then assessed for the extent to which they operate as al-khuyūṭ al-nāẓimah, linking the sūrah's maqāṣidī units to its *al-maqṣad al-ʿām*. The coherence of the sūrah as Auda construes it is therefore evaluated against this classification, which also marks the limits of what the construction can sustain (Auda, 2026, 2012, 2008).

2. Literature Review

2.1. The Objective, Thematic Axis, and Integrative Unity of Qur'anic Meaning

The study of *maqāṣid al-suwar* concerns the primary purpose that governs each sūrah's orientation. The *maqṣad al-sūrah* is not merely a dominant theme: a theme answers what a sūrah speaks about, whereas the maqṣad explains why it conveys its content and where it directs its reader. Al-Biqāʿī, who did much to develop this field, holds that

every sūrah has a particular objective guiding the interpretation of its verses (Al-Biqā'ī, 1987). In the opening of *Maṣā'id al-Naẓar*, he states that the objectives of the sūrahs indicate the mutual correspondence (*tanāsub*) of all their parts. He adds that the work could equally be titled *al-Maqṣad al-Asmā fī Muṭābaqat Ism Kull Sūrah lil-Musammā*, the highest objective, visible in the fit between each sūrah's name and what it names. This attention to the specific objectives of individual sūrahs was also reflected in subsequent exegetical developments. Tazul Islam (2013) observes that several exegetes increasingly emphasized each sūrah's distinctive aims as a basis for understanding its content as an integrated whole. A related yet distinct perspective appears in Ḥamīduddīn al-Farāhī's notion of *al-ʿamūd*, which emerged from his effort to develop *munāsabah* into *naẓm*. Whereas munāsabah traces connections between verses in sequence, al-Farāhī treats a sūrah as a single unity (*żātu waḥdāniyyah*) carrying one global message: the ʿamūd, the implicit meaning behind its structure (Solahuddin & Kusuma, 2020). The ʿamūd of al-Baqarah, for instance, is formulated as the reality of faith, and that of aż-Żāriyāt as the reality of the Hereafter (Al-Farāhī, 2008). His search relies on cohesive links between verses traceable through connectives (*ʿawāṭif*), without drawing on *asbāb al-nuzūl* (Solahuddin & Kusuma, 2020). The two concepts thus address different dimensions: maqāṣid al-suwar, the teleological one, asking what a sūrah is for, and al-ʿamūd, the thematic-organizational one, asking around which axis its varied contents turn.

Two further concepts describe how this purpose and axis are realized in the text. *Naẓm* examines the structural and semantic relationships that connect verses and groups of verses through textual, logical, and semantic ties, thereby establishing a sūrah's coherence (Solahuddin & Kusuma, 2020). Complementing it, Ḥasan al-Turābī's *al-Tafsīr al-Tawḥīdī* uses the term *tawḥīdī* to stress the integration of Qur'anic meanings into a unified whole, as reflected in *Khulāṣat Hady al-Sūrah* (the summary of a sūrah's guidance), which gathers the meanings of individual verses into the integrated guidance and thematic message of the sūrah (Abha, 2014; Al-Turābī, 2004). Naẓm thus describes the relational structure behind coherence, while tawḥīdī describes the integrative orientation that turns those relations into a unified understanding of guidance. Both connect to the broader notion of *al-waḥdah al-Qurʾāniyyah*, a holistic unity spanning relations among verses, textual sections, and sūrahs within a network of meaning (Kusnadi, 2010). Together, the four concepts offer complementary lenses: maqāṣid identifies purpose, al-ʿamūd identifies the thematic axis, naẓm identifies structural interconnection, and tawḥīdī identifies an integrative orientation. This differentiation provides a theoretical basis for examining sūrah coherence beyond identifying a central theme or describing inter-verse relations, and a starting point for examining Jasser Auda's approach to an integrated understanding of Qur'anic meaning.

2.2. Tafsīr Maqāṣidī and the Systemic Interconnectedness of Meaning

Tafsīr maqāṣidī is an interpretive approach that uses the objectives (maqāṣid) of the Qur'an as a key orientation for understanding the text's meaning, rather than stopping at an explanation of a verse's literal or partial meaning. Methodologically, it seeks to identify the objectives, values, purposes, and implications that can be reconstructed from the Qur'anic text, and then to connect them with the guiding function that revelation is intended to fulfill (Auda, 2008). Qaid and el-Atrash explain that *tafsīr maqāṣidī* focuses on disclosing the objectives of the Qur'an, tracing the text's meaning, and explaining its implications, with attention to the Qur'an's general objectives (Qaid & Radwan J. el-Atrash, 2013). In line with this, Islam and Khatun place the exploration of the Qur'an's objectives at the methodological center of *tafsīr maqāṣidī* and emphasize a purposive unity between the objectives and the means the text employs to realize them (Islam & Khatun, 2015). Ibn ʿāshūr reinforces this view by positioning the context of the Qur'an as a key basis for discovering the maqāṣid: the context of verses and sūrahs functions as a semantic indicator that helps reveal the objectives of the Qur'an more fully (ʿāshūr. Because the term *maqāṣid* operates at several levels, these definitions remain too broad unless the levels are distinguished. *Maqāṣid al-sharīʿah* designates the normative ends of Islamic law, such as the preservation of religion, life, intellect, lineage, and wealth, and operates at the level of juristic reasoning (Auda, 2008). By contrast, *maqāṣid al-Qurʾān*, *maqāṣid al-suwar*, and *maqāṣid al-āyāt* are objectives located within the text itself and form a hierarchy of scope. *Maqāṣid al-Qurʾān* provides the scripture's macro-orientation as a whole.

Maqāṣid al-suwar identifies the specific purpose governing a single sūrah. *Maqāṣid al-āyāt* concerns how individual verses contribute to that sūrah-level purpose. Khotijah and Fadal describe a comparable gradation, in which the *maqāṣid* of the Qur'an encompass general objectives, sūrah objectives, verse objectives, and even the objectives of words and letters (Khotijah & Fadal, 2022). This distinction matters for the present study because its analysis moves from general objectives to the semantic structure of a single sūrah: the sūrah is the primary locus of analysis, the general objectives of the Qur'an are its horizon, and the verse-level objectives are its supporting components.

If *tafsīr maqāṣidī* positions objectives as the orientation of interpretation, its methodological concern does not stop at identifying the *maqṣad* at any one level. It also extends to how the elements of meaning within a sūrah interrelate to form a direction toward its objective. Rifqi and Thahir explain that *tafsīr maqāṣidī* reads the text in light of the objectives and benefits (*maṣlaḥah*) it is intended to realize, by connecting general principles, specific provisions, and the impact of their application (Rifqi & Thahir, 2020). Bushiri emphasizes that interpretation needs to trace the universal objectives underlying the verses of the Qur'an, since revelation was not sent down without a particular purpose (Bushiri, 2019). Accordingly, *tafsīr maqāṣidī* traces the network of relationships among the elements of the text, including verses, concepts, values, human categories, divine patterns, arguments, and normative imperatives, thereby situating partial meanings within the Qur'an's comprehensive orientation (Auda, 2008). This systemic interconnectedness is what links the verse-level and sūrah-level objectives distinguished above, since a sūrah's general objective is realized only through the arrangement of the units of meaning beneath it. It is also the conceptual ground for examining Auda's formulation of *al-khuyūṭ al-nāẓimah li-maqāṣid al-sūrah* in *al-Tafsīr al-Maqāṣidī*. This work constitutes the object of study of this article (Auda, 2026). This formulation provides the analytical lens for tracing how discrete textual units in Sūrat al-Fātiḥah converge toward its *al-maqṣad al-ʿām*.

2.3. Previous Studies and Research Gap

Previous studies can be mapped into three groups, each providing a foundation yet leaving *al-khuyūṭ al-nāẓimah* unexamined. The first group addresses Auda and *tafsīr maqāṣidī*. Fauzi (2017) argues that wholeness, interconnectedness, multidimensionality, and purposefulness are necessary to avoid partial interpretation, and Hotimah (2023) examines how Auda's systemic *maqāṣid al-sharīʿah* method is transformed into a tool of *tafsīr maqāṣidī*. Their strength lies in clarifying the epistemological and methodological principles of systemic reading. Their limitation is that the discussion remains at the level of method and does not show how these principles operate in interpreting a particular *sūrah*. The second group addresses *maqāṣid al-suwar*, *naẓm*, *munāsabah*, and *sūrah* unity. Solahuddin and Kusuma (2020) position the *sūrah* as a meaningful unity organized around an axis; Kusnadi (2010) stresses the holistic unity of the Qur'an (al-waḥdah al-Qurʾāniyyah); and Al-Rumaithah et al. (2026) demonstrate the linguistic and thematic interconnection between al-Fātiḥah and al-Baqarah from a *maqāṣidī* perspective. These studies establish *sūrah* coherence convincingly, but their connections run between verses, axes, or neighboring *sūrahs*. They do not distinguish among concepts, values, human categories, divine patterns, arguments, and normative imperatives as different kinds of maqāṣidī units of meaning, nor do they examine how a specific interpreter constructs the interconnections among them. The third group addresses al-Fātiḥah itself. Othman et al. (2023) offer a rigorous analysis of its linguistic and semantic structure in three interrelated parts, and Khotijah & Fadal (2022) examine Waṣfī ʿĀshūr Abū Zayd's interpretation of the Qur'an's objectives, in which the *maqāṣid* are classified into general and specific objectives and into the objectives of sūrahs, verses, words, and letters, together with a method for discovering them. Yet neither explains how units of meaning are tied to *al-maqṣad al-ʿām* through a relational mechanism, nor does either take Auda's interpretation as its material.

This study's research gap lies not only in its object but also in the relationships among meanings, namely, the absence of a critical framework for evaluating how semantic relations are constructed in a *maqāṣidī* reading of a *sūrah*. Unlike existing scholarship, which relies on general methodological principles or broader theories of *sūrah* unity, this study analyzes Auda's exposition of *al-khuyūṭ al-nāẓimah li-maqāṣid al-sūrah* in *al-Tafsīr al-Maqāṣidī*, focusing on Sūrat al-Fātiḥah (Auda, 2026). It goes beyond identifying the overarching objective or the structural

relations among parts by classifying the relationships according to their degree of explicitness: those stated explicitly by Auda, those derived from his interpretive reasoning, and those reconstructed through the researcher's own analysis. This classification supplies criteria for distinguishing Auda's own formulation from the researcher's reconstruction. It also marks the interpretive and methodological limits of constructing al-khuyūṭ al-nāẓimah in maqāṣid al-suwar, so coherence is not over-attributed to the *sūrah* as Auda construes it.

3. Methods

3.1 Unit of Analysis

The unit of analysis is *al-khuyūṭ al-nāẓimah li-maqāṣid al-sūrah* (the organizing threads of the *sūrah*'s objectives) in Jasser Auda's interpretation of Sūrat al-Fātiḥah, specifically how verses are connected with concepts, values, human categories, divine patterns, arguments, and normative orientations, and how these relationships contribute to the *sūrah*'s *al-maqṣad al-ʿām*. The material object is limited to the relevant passages in Auda's *al-Tafsīr al-Maqāṣidī: Kashf al-Manẓūmāt min Maqāṣid al-Suwar wa al-Āyāt*. The recording unit is the textual passage, from a term or phrase to a verse explanation, that identifies relevant elements or indicates relationships among them. Passages are included when they explicitly establish such relationships or provide a textual basis for inferring them; passages that do not contribute to identifying these relationships are excluded. Each included passage is recorded with its page reference, relevant verse, and identified relationship, then classified as explicitly stated by Auda, inferred from his interpretive reasoning, or analytically reconstructed by the researcher.

3.2 Research Design

This study employs qualitative library research with a *tafsīr maqāṣidī* approach and proceeds in four stages. First, relevant passages in Auda's *al-Tafsīr al-Maqāṣidī* are identified to trace the seven *maqāṣidī* elements and their connections with the verses of al-Fātiḥah. Second, these relationships are mapped according to the *khayṭ* to which they relate. Third, each relationship is classified by its textual basis: explicit, when Auda directly states the connection; inferred, when it can be traced through his interpretive explanation or argumentation; and analytically reconstructed, when the researcher establishes it by analyzing related textual elements. Fourth, the classified relationships are examined for their coherence and contribution to *al-maqṣad al-ʿām* of the *sūrah*, namely *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt*, which also identifies the scope and limitations of Auda's relational construction (Hamdi, 2023).

3.3 Data Sources

This study draws on primary and secondary sources. The primary source is Jasser Auda's *al-Tafsīr al-Maqāṣidī: Kashf al-Manẓūmāt min Maqāṣid al-Suwar wa al-Āyāt* (Vol. 1, 2026), particularly the section discussing Sūrat al-Fātiḥah and his formulation of *al-khuyūṭ al-nāẓimah li-maqāṣid al-sūrah*. The study uses the unpublished manuscript (advance edition/draft) of this work to examine the latest formulation of Auda's systemic exegetical methodology. Secondary sources include Auda's other works on tafsīr maqāṣidī and academic literature on the concept of *maqāṣid* in Qur'anic interpretation. These sources are selected for their relevance to *al-khuyūṭ al-nāẓimah* and the methodological issues this study addresses.

3.4 Data Collection Technique

Data collection is carried out through documentation and textual reading of the research sources. For primary sources, data are collected by tracing interpretations of Sūrat al-Fātiḥah that mention and explain al-khuyūṭ al-nāẓimah, then identifying the relevant textual relationships among the verses, concepts, values, categories, arguments, and normative orientations Auda discusses. These data are subsequently grouped according to the *khayṭ*

presented by Auda and the relationships he builds with the verses of al-Fātiḥah. Secondary sources are used to provide context and clarify the concepts needed to read the primary data (Abidin & Hidayati, 2025).

3.5 Data Analysis Technique

The data are analyzed by mapping the relationships among the maqāṣidī elements in Auda's interpretation (Al-Zuʿbī, 2026). First, each relationship is classified according to its textual basis: explicitly stated by Auda, inferred from his interpretive reasoning, or analytically reconstructed by the researcher (Hamdi, 2023). Second, the relationships are examined for coherence by tracing how the relevant elements are interconnected within the interpretation. Third, their contribution to al-maqṣad al-ʿām of Sūrat al-Fātiḥah is assessed, namely *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt*. This analysis identifies the extent to which al-khuyūṭ al-nāẓimah connects maqāṣidī meanings and clarifies the limits of the relationships constructed in Auda's interpretation.

4. Results

4.1. The Form of al-Khuyūṭ al-Nāẓimah

Auda explains *naẓm* (order or coherence) through the analogy of beads (*kharaz*) or pearls (*durar*) connected by a wire or thread (*khayṭ*). Although each bead or pearl has its own value, arranging them in a particular order generates additional value (qīmah iḍāfiyyah) and specific meaning (Auda, 2026, p. 42). Building on this analogy, the present study understands *al-khuyūṭ al-nāẓimah* as the connecting threads that establish coherence among the elements of maqāṣidī interpretation, forming an integrated structure of meaning. Linguistically, the root *kh-y-ṭ* (خ-ي-ط) denotes "a fine, continuous extension" (*al-imtidād al-daqīq al-mustarsil*). This root appears in Q. al-Baqarah 2:187 as *al-khayṭ* (الْخَيْطُ, in *al-khayṭ al-abyaḍ min al-khayṭ al-aswad*), signifying the fine line of dawn. It also occurs in Q. al-Aʿrāf 7:40 in the construction *samm al-khiyāṭ* (سَمِّ الْخِيَاطِ; appearing in the verse as *fī sammi al-khiyāṭ*), where *samm* refers to the eye or aperture, and *al-khiyāṭ* denotes the tailor's needle (*ibrat al-mikhyāṭ*), illustrating extreme impossibility (Auda, 2026, p. 42). In relation to *naẓm*, *khayṭ* functions as a binder that unites separate elements into a single order, so that the parts of meaning are understood not in isolation but as interrelated elements. Although the term *naẓm* is not mentioned directly in the Qur'an, Auda traces its usage in the Sunnah, among other things through Umm Maʿbad's description of the Prophet's (peace be upon him) speech as *kharazātu naẓmin yataḥaddarna*, as well as in the tradition of the Companions, where it denotes the orderliness and unity of an arrangement (Auda, 2026, p. 42). Building on this framework, Auda employs the term *khuṭūṭ maʿnawiyyah* (lines of meaning) to denote the conceptual span that connects the various elements of meaning in the Qur'an.

Within this framework, Auda's formulation of the general objective of Sūrat al-Fātiḥah, namely *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt* (the exposition and consolidation of the fundamentals of religion in conceptions and conduct), can be understood through three interrelated dimensions: *uṣūl al-iʿtiqād*, *uṣūl al-sayr ilā Allāh*, and *uṣūl al-taṣawwur* (Auda, 2026, pp. 43-44). These dimensions are functionally distinct, yet neither mutually exclusive nor arranged in a rigid hierarchy. *Uṣūl al-iʿtiqād* lays the theological foundation through belief in Allah, creation, prophethood, the Day of Recompense, and divine scriptures, chiefly reflected in Q. 1:1–4. *Uṣūl al-sayr ilā Allāh* concerns the believer's spiritual orientation toward Allah through praise, hope, fear, worship, seeking help, and devotional surrender, particularly in Q. 1:2–5. *Uṣūl al-taṣawwur* supplies the conceptual and normative framework that shapes religious understanding, covering concepts, objectives, human categories, divine laws, values, arguments, and commands and prohibitions, with its main textual expression in Q. 1:6–7 and links to the preceding verses. Their relationship is integrative: belief furnishes the theological foundation, the spiritual journey turns that foundation into devotional orientation, and conceptual formation articulates its cognitive and normative implications for conduct. This ordered presentation is an analytical account of their functional relationship, not a fixed sequence explicitly set out by Auda. Together, they serve the general objective of uniting religious conceptions with practical conduct. The following table summarizes their functions and Qur'anic textual foundations.

Table 1. The Interrelationship among the Three Dimensions of Uṣūl al-Dīn in Sūrat al-Fātiḥah

Dimension	Principal elements	Relevant verses	Functional contribution
Uṣūl al-iʿtiqād	*Faith, rubūbiyyah, creation, prophethood, miʿād, divine scriptures*	Q. 1:1–4	Establishing the theological foundation
Uṣūl al-sayr ilā Allāh	*Ḥamd, rajāʾ, khawf, ʿibādah, istiʿānah, ināb*ah, *walāʾ*	Q. 1:2–5	Forming spiritual orientation and devotion
Uṣūl al-taṣawwur	*Mafāhīm, maqāṣid, fiʾāt, sunan Ilāhiyyah, qiyam, ḥujaj, awāmir wa nawāhī*	Q. 1:6–7, connected with Q. 1:1–5	Forming conceptual and normative orientation

Source: Analytical reconstruction based on Auda (2026, pp. 43-44).

The verse references indicate primary textual associations rather than exclusive assignments

In his interpretation of Sūrat al-Fātiḥah, Auda links the *al-khuyūṭ al-nāẓimah* to seven methodological objectives (*al-maqāṣid al-manhajiyyah al-sabʿah*) drawn from his earlier methodological study of the Qur'an and the Sunnah (Auda, 2026, p. 43): *taḥqīq al-maqāṣid* (realizing objectives), *taṣḥīḥ al-mafāhīm* (correcting concepts), *taṣnīf al-fiʾāt* (classifying human categories), *murāʿāt al-sunan al-ilāhiyyah* (considering divine laws), *al-taʾassī bi-al-qiyam* (adopting values), *iqāmat al-ḥujaj* (establishing arguments), and *al-iltizām bi-al-awāmir wa-al-nawāhī* (adhering to commands and prohibitions). He treats these not as successive stages but as interconnected dimensions for examining the surah's meanings, which can be traced in the text: concepts are corrected through *Rabb al-ʿālamīn* and *al-Ṣirāṭ al-Mustaqīm*; human categories are distinguished among *al-munʿam ʿalayhim*, *al-maghḍūb ʿalayhim*, and *al-ḍāllīn*; divine laws appear in references to creation, provision, victory, and recompense; values are conveyed through mercy, lordship, worship, and guidance; arguments are established through devotional address and supplication for guidance; and commands and prohibitions are indicated through commitment to the straight path and the consequences of obedience and disobedience. Together they support the surah's general objective, *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa-al-taṣarrufāt* (the exposition and consolidation of the foundations of religion in conceptions and conduct) (Auda, 2026, pp. 43-44). This study's analytical reading describes them as an integrated conceptual network, not as a claim that Auda explicitly formulates a fixed hierarchy among the seven.

4.2. The Relation of al-Khuyūṭ to the Verses of al-Fātiḥah

In interpreting the verses concerning the concept of divinity in Sūrat al-Fātiḥah, Auda arranges conceptual interconnections in stages. First, *Bismillāh*, through the phrase *Ism Allāh*, is linked with knowing Allah (*al-ʿilm bi-Allāh*) and *tawḥīd*, which are placed within *uṣūl al-iʿtiqād* and *taṣḥīḥ al-mafāhīm* and then oriented toward reliance on Allah (*tawakkul*) and compassion in the servant's conduct (Auda, 2026). Second, *al-Ḥamdu lillāh* is understood through gratitude, acknowledgment of blessings, and praise (*al-imtinān wa al-thanāʾ*), which lead toward *uṣūl al-sayr ilā Allāh* and *al-taʾassī bi-al-qiyam*, particularly the value of beauty (*al-jamāl*) in the spiritual relationship between the servant and the Lord (Auda, 2026). Third, *Rabb al-ʿālamīn* is explained through lordship (*al-rubūbiyyah*), in relation to the creedal doctrine of creation, *murāʿāt al-sunan*, *sunan al-khalq wa al-rizq*, the servant's education through life, and the argument for *tawḥīd al-ulūhiyyah* (Auda, 2026). Fourth, *al-Raḥmān al-Raḥīm* represents the majesty and gentleness of mercy, which shape moral values, the balance between fear and hope, and the priority of mercy in interactions among created beings (Auda, 2026). Fifth, *Māliki Yawm al-Dīn* contains eschatology, sovereignty, justice, and accountability for deeds, including through the variant readings (*qirāʾāt*) *Mālik* and *Malik*, which are connected with *sunan al-jazāʾ* and the formation of conduct (Auda, 2026). Taken together, these show various relational pathways from the expressions of al-Fātiḥah toward creed, values, and action.

Moving to the verses concerning the formation of conduct and religious practice, Auda's thought shifts from a conceptual foundation consisting of *uṣūl al-iʿtiqād* and *taṣḥīḥ al-mafāhīm* toward *taṣarrufāt* and *uṣūl al-sayr ilā Allāh*

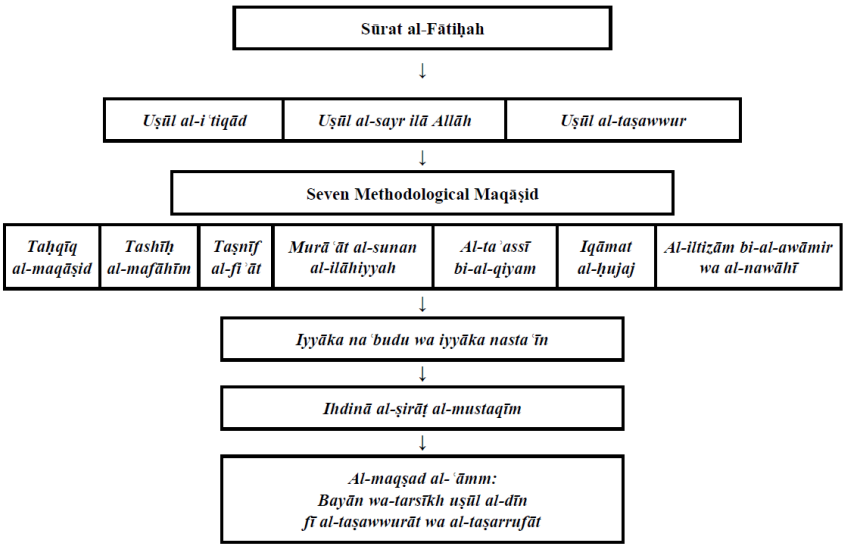
(Auda, 2026). This shift is evident through *iltifāt*, namely the transition from speaking about the attributes of Allah in the third person (*ghaib*) to the servant's direct address to the Lord (*mukhāṭab*). First, *iyyāka naʿbudu* is linked with pure worship (*al-ʿibādah al-khāliṣah*) through the restriction (*al-qaṣr wa al-ḥaṣr*) conveyed by *iyyāka*. This understanding of *ʿibādah* accords with Auda's methodological objective of *taḥqīq al-maqāṣid* (realizing the objectives of Islam). In interpreting *iyyāka naʿbudu*, he extends worship beyond individual ritual: ritual acts are means of realizing worship in actual life, not its entire meaning. Worship should therefore be embodied in efforts to establish justice, promote social reform, and confront oppression and corruption. Its contemporary realization should span the political, economic, educational, legal, administrative, technological, and cultural spheres. Worship thus becomes an integrated commitment to realizing Islamic values and objectives in both individual and collective life (Auda, 2026, pp. 61-64). Second, *iyyāka nastaʿīn* points to seeking help and devotional surrender to Allah (*al-istiʿānah wa al-ināb*ah), which relates to the balance between hope and fear and to *murāʿāt al-sunan*, particularly *sunan al-naṣr*. Auda does not form a separate *maqṣad* chain for it, but places it as a means (*wasīlah*) toward worship and guidance. Third, *ihdinā al-ṣirāṭ al-mustaqīm* leads to guidance and the path (*al-hidāyah wa al-ṣirāṭ*) and is connected to uṣūl al-taṣawwur, al-iltizām bi-al-awāmir wa al-nawāhī, and steadfastness (al-istiqāmah), culminating in success (al-falāḥ) through consistent observance of the order of the Qur'anic *sharīʿah* (Auda, 2026).

Moving to the verses that classify human beings, Auda's thought shifts from the spiritual journey (*uṣūl al-sayr ilā Allāh*) toward the grouping of people (*taṣnīf al-fiʾāt*) and the formation of normative orientation (*uṣūl al-taṣawwur*). The concluding verse of al-Fātiḥah maps the paths of life that human beings may choose (Auda, 2026). First, *al-munʿam ʿalayhim* refers to the chosen servants of Allah, namely the prophets, the truthful (*ṣiddīqīn*), the martyrs, and the righteous, whose blessing takes the form of the guidance of faith (Auda, 2026). This concept is connected with *taṣnīf al-fiʾāt* and *al-taʾassī bi-al-qiyam*, and culminates in a Muslim identity bound to the tradition of the bearers of guidance (Auda, 2026). Second, *al-maghḍūb ʿalayhim* refers to the group that incurs Allah's wrath through disbelief, opposition to the truth, wrongdoing, and breaking covenants (Auda, 2026). This concept connects to *murāʿāt al-sunan*, particularly *sunan al-jazāʾ*, and culminates in an attitude of avoiding the path of corruption (Auda, 2026). Third, *al-ḍāllīn* refers to people who lose the straight path through ignorance, desire, blind imitation (*taqlīd*), or hypocrisy (*nifāq*) (Auda, 2026). This concept is connected to choice (ikhtiyār), which deviates from the divine norm (*sunnat Allāh*) of guidance, and culminates in a critical awareness that keeps people from falling into patterns of misguidance.

4.3. From the Network of Meaning toward *al-Maqṣad al-ʿĀm*

The preceding analysis demonstrates that Auda's interpretation of Sūrat al-Fātiḥah is organized around three interconnected dimensions: *uṣūl al-iʿtiqād*, *uṣūl al-sayr ilā Allāh*, and *uṣūl al-taṣawwur*. These dimensions are elaborated through seven methodological maqāṣid: *taḥqīq al-maqāṣid*, *taṣḥīḥ al-mafāhīm*, *taṣnīf al-fiʾāt*, *murāʿāt al-sunan al-ilāhiyyah*, *al-taʾassī bi-al-qiyam*, *iqāmat al-ḥujaj*, and *al-iltizām bi-al-awāmir wa al-nawāhī* (Auda, 2026, p. 43). Rather than forming a fixed sequence, these elements function as interconnected dimensions that illuminate the sūrah's theological, spiritual, and conceptual orientations. Their convergence can be observed in the progression from Iyyāka naʿbudu wa iyyāka nastaʿīn to Ihdinā al-ṣirāṭ al-mustaqīm, which expresses the relationship among worship, dependence on God, and the pursuit of guidance. This interconnected structure ultimately points to the sūrah's general objective: *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt*—the exposition and consolidation of the foundations of religion in conceptions and conduct (Auda, 2026, pp. 42–44). The analytical synthesis presented in Figure 1 therefore illustrates the network of meanings without implying a rigid hierarchy or predetermined sequence among its elements.

Figure 1. The *Maqāṣidī* Network in Auda's Interpretation of Sūrat al-Fātiḥah



Source: Author's analytical reconstruction based on Auda (2026, pp. 42–44).

Note: The figure illustrates a conceptual organization of meanings and does not imply that Auda explicitly formulates all the relationships represented.

The relationships within this network can be examined through four analytical layers. The first comprises explicit relationships, namely, connections Auda directly articulates, such as his formulation of the sūrah's general objective (Auda, 2026, p. 43). The second comprises inferential relationships, which can be traced through Auda's own interpretive reasoning, even when they are not formulated as separate propositions; for example, his explanation of the rhetorical shift to direct address and the fronting of *Iyyāka* in relation to the exclusive orientation of worship (Auda, 2026, pp. 60-61). The third comprises researcher-reconstructed relationships, established by connecting explanations that Auda presents separately, such as the analytical relationship among the correction of concepts, emulation of values, classification of groups, and commitment to commands and prohibitions. These connections should be understood as the researcher's synthesis rather than as a sequence explicitly established by Auda. The fourth layer represents teleological synthesis, in which the preceding relationships are integrated toward *al-maqṣad al-ʿāmm*. This final layer is not an additional category of textual evidence but the culmination of the analytical process. Accordingly, the distinction between the second and third layers rests on the source of the connection: the former derives from Auda's own reasoning, whereas the latter requires an additional analytical link established by the researcher.

This four-layer framework clarifies how the coherence of Auda's maqāṣidī interpretation can be identified without conflating his explicit statements with the researcher's analytical contribution. Although inferential and reconstructed relationships may draw upon the same textual discussions, they are distinguished according to the specific relational unit being examined: a connection traceable through Auda's reasoning belongs to the second layer, while a connection established by synthesizing separate explanations belongs to the third. The resulting synthesis shows that the maqāṣidī organization of Sūrat al-Fātiḥah is not merely a collection of independent themes but a network of meanings that can be read in relation to the sūrah's overarching objective. Thus, this analysis contributes not only by identifying the three dimensions and seven methodological maqāṣid but also by analytically distinguishing textual articulation, interpretive inference, and researcher-led reconstruction in tracing their convergence toward *al-maqṣad al-ʿāmm*.

5. Discussion

The mapping of *al-khuyūṭ al-nāẓimah* in Auda's interpretation of Sūrat al-Fātiḥah reveals two significant findings. First, the relationships among maqāṣidī elements vary in textual explicitness: some are directly articulated by Auda, while others can be inferred from his interpretive reasoning. In contrast, still others emerge through the researcher's analytical reconstruction. This distinction shows that evaluating a sūrah's coherence requires establishing not only the interconnectedness of meanings but also the textual basis of each relationship (Auda, 2026, pp. 26–27, 43). Second, *al-khuyūṭ al-nāẓimah* operates as a selective relational pattern rather than a fixed or uniformly connected hierarchy. This understanding corresponds to Auda's conception of the maqāṣidī network (*shabakah*), in which interconnected elements form complex relationships without necessarily following a predetermined hierarchical structure (Auda, 2026, pp. 27–28). The seven methodological maqāṣid perform distinct yet complementary functions in connecting theological foundations, spiritual orientation, and conceptual-normative understanding toward the sūrah's general objective. Their interaction indicates that the sūrah's coherence arises from the functional complementarity of its interpretive elements rather than from a predetermined sequence (Auda, 2026, p. 43). Taken together, these findings contribute to maqāṣidī methodology by clarifying how textual evidence, interpretive reasoning, and analytical reconstruction can be distinguished when assessing the coherence of a sūrah's maqāṣidī structure.

Theoretically, the seven elements that constitute *al-khuyūṭ al-nāẓimah* operate through distinct functions in building the coherence of Auda's interpretation. *Taḥqīq al-maqāṣid* sets the direction of purpose, *taṣḥīḥ al-mafāhīm* builds the framework of understanding, *taṣnīf al-fi'āt* distinguishes human groups and choices, *murā'āt al-sunan* explains the patterns of divine laws, *al-ta'assī bi-al-qiyam* provides value orientation, *iqāmat al-ḥujaj* furnishes the argumentative basis, and *al-iltizām bi-al-awāmir wa al-nawāhī* directs that understanding toward normative commitment (Auda, 2026). Thus, the seven elements form a functional chain that connects purpose, understanding, classification, patterns, values, arguments, and action within a single interpretive direction.

Nevertheless, Auda's construction of al-khuyūṭ al-nāẓimah raises a methodological problem regarding the explicitness and consistency of the relations among its elements (Auda, 2026). Although Auda situates the seven elements within the framework of *maqāṣid al-manhajiyyah*, their application to the verses of Sūrat al-Fātiḥah reveals a non-uniform relational pattern: some relations among verses, concepts, and *maqāṣidī* elements are stated directly, some must be traced through a chain of argumentation, and others become apparent only through analytical reconstruction (Auda, 2026). Thus, *al-khuyūṭ al-nāẓimah* is more appropriately understood as a selective relational pattern than as a network in which every element is connected on equal terms. This condition calls for a methodological distinction among relations explicitly stated by Auda, relations built through his interpretive argumentation, and relations produced by the researcher's reconstruction.

Nevertheless, Auda's construction of al-khuyūṭ al-nāẓimah raises a methodological question about the explicitness of the relationships among its elements. His interpretation of Sūrat al-Fātiḥah reveals three modes of relational construction. First, Auda directly articulates explicit relationships, as in his identification of the seven *maqāṣid al-manhajiyyah* in relation to the sūrah's general objective, namely *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt* (Auda, 2026, pp. 43–44). Second, inferential relationships emerge from his interpretive reasoning but are not formulated as independent propositions. For example, his explanation of *iltifāt* and the fronting of *iyyāka* in Q. 1:5 supports interpreting the verse as expressing the exclusivity of worship directed toward Allah (Auda, 2026, pp. 60-61). Third, researcher-reconstructed relationships arise from analytically connecting aspects of Auda's discussion presented separately. One example is integrating *uṣūl al-i'tiqād*, *uṣūl al-sayr ilā Allāh*, and *uṣūl al-taṣawwur* into a functional structure linking theological foundations, spiritual orientation, and conceptual formation. Although Auda identifies these dimensions, their integration into this structure constitutes the present author's analytical synthesis rather than an explicitly formulated sequence (Auda, 2026, pp. 43–44). Table 2 presents representative examples of these three categories, distinguishing Auda's explicit formulations, relationships inferred from his reasoning, and connections established through the author's analytical intervention.

Table 2. Classification of Relational Explicitness in Auda's Interpretation of Sūrat al-Fātiḥah

Category	Representative example	Basis of classification
Explicit relationship	The seven maqāṣid al-manhajiyyah in relation to the general objective of Sūrat al-Fātiḥah.	Auda explicitly identifies the seven methodological objectives and relates them to the sūrah's general objective (Auda, 2026, pp. 43–44).
Inferential relationship	The relationship between *iltifāt*, the fronting of *iyyāka* in Q. 1:5, and the exclusivity of worship.	This relationship is inferred from Auda's explanation of the rhetorical structure and its implications for exclusive worship (Auda, 2026, pp. 60–61).
Researcher-reconstructed relationship	The functional integration of *uṣūl al-iʿtiqād, uṣūl al-sayr ilā Allāh,* and *uṣūl al-taṣawwur.*	Their integration into a functional structure that links theological foundations, spiritual orientation, and conceptual formation constitutes the researcher's analytical synthesis, rather than an explicitly formulated sequence in Auda's exposition (Auda, 2026, pp. 43–44).

Source: Author's analytical classification based on Auda (2026).

The examples are illustrative rather than exhaustive.

This study's findings extend previous discussions of Qur'anic coherence by foregrounding the functional relationships among maqāṣidī elements. Studies of naẓm and al-ʿamūd explain coherence primarily through the structural and semantic relationships among verses and the thematic axis of a sūrah (Solahuddin & Kusuma, 2020). Yet, they do not examine how distinct maqāṣidī elements perform complementary functions in realizing the sūrah's general objective. The present study applies al-khuyūṭ al-nāẓimah differently: rather than explaining textual arrangement, it traces the functional relationships among units of meaning in Auda's maqāṣidī interpretation. Research on Sūrat al-Fātiḥah has likewise concentrated on its thematic, textual, and semantic dimensions. Erwanto (2021) maps its content onto creed, law, and ethics based on Ibn ʿĀshūr's maqāṣid al-Qurʾān; Othman et al. (2023) examine its linguistic and semantic coherence; and Prameswari et al. (2025) analyze its unity and inter-verse relationships. Prihantoro (2017) and Aqraminas (2018) discuss the interconnectedness and application of Auda's systems approach, but neither examines how maqāṣidī elements are relationally constructed in his interpretation of an individual sūrah. Addressing this gap, the present study identifies a more specific mechanism in Auda's reading of al-Fātiḥah: the functional interconnection of the seven maqāṣid al-manhajiyyah, through which purpose, conceptual understanding, human classification, divine patterns, values, arguments, and normative commitments are directed toward al-maqṣad al-ʿām. Al-khuyūṭ al-nāẓimah is thus not merely another term for sūrah coherence; its analytical contribution lies in tracing how these elements complement one another in connecting taṣawwurāt (conceptions) and taṣarrufāt (conduct). This contribution should not be understood as a new or universally distinct principle of Qur'anic coherence, but as a more specific analytical operationalization of functional relationships within Auda's maqāṣidī reading of al-Fātiḥah. Accordingly, the findings do not establish the applicability of al-khuyūṭ al-nāẓimah across the Qur'an.

This study contributes by formulating al-khuyūṭ al-nāẓimah as a framework for tracing a sūrah's maqāṣidī orientation by examining relationships among units of meaning, rather than merely determining its theme or ultimate objective. In Auda's reading of Sūrat al-Fātiḥah, these relationships reveal the connection between the formation of conceptions (*taṣawwurāt*) and the direction of conduct (*taṣarrufāt*) within the framework of *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt* (the exposition and consolidation of the fundamentals of religion in conceptions and conduct), thereby extending the study of *maqāṣid al-suwar* from the question of the objective of a

sūrah to the question of how that objective is constructed through the arrangement of its meanings (Auda, 2026). However, this reading has limited scope because it rests solely on Auda's interpretation of Sūrat al-Fātiḥah, and some of the relations identified result from analytical reconstruction rather than a methodological formulation explicitly stated by Auda. Therefore, the identified pattern cannot yet be regarded as a general model of Auda's exegetical method, nor can it be applied directly to all Qur'anic sūrahs. Future research could test the consistency and explanatory power of *al-khuyūṭ al-nāẓimah* by examining other sūrahs and by comparing it with the munāsabah, naẓm, and *maqāṣid al-suwar* approaches of other exegetes.

6. Conclusion

This study finds that *al-khuyūṭ al-nāẓimah* in Jasser Auda's interpretation of Sūrat al-Fātiḥah operates as a selective relational pattern among *maqāṣidī* elements, directing the sūrah's units of meaning toward *al-maqṣad al-ʿām*, namely *bayān wa-tarsīkh uṣūl al-dīn fī al-taṣawwurāt wa al-taṣarrufāt* (the exposition and consolidation of the fundamentals of religion in conceptions and conduct). The analysis distinguishes three levels of relational explicitness. Auda articulates explicit relationships directly, particularly in his identification of the seven *maqāṣid al-manhajiyyah* in relation to the sūrah's general objective. Inferential relationships emerge from his interpretive reasoning, as illustrated by the connection between *iltifāt*, the fronting of *iyyāka* in Q. 1:5, and the exclusivity of worship. Researcher-reconstructed relationships arise from analytically connecting discussions that Auda presents separately, such as the functional integration of *uṣūl al-iʿtiqād*, *uṣūl al-sayr ilā Allāh*, and *uṣūl al-taṣawwur*. These distinctions show that the relationships in Auda's construction are not uniformly explicit, and that the resulting pattern is selective rather than a uniformly connected or sequential structure.

This study contributes by analytically distinguishing relationships explicitly stated by Auda, those inferred from his interpretive reasoning, and those established through the researcher's analytical reconstruction. This distinction makes it possible to assess the textual basis of each relationship connecting the sūrah's *maqāṣidī* elements to its general objective, while avoiding attributing the researcher's analytical synthesis to Auda himself. The study also shows that the seven *maqāṣid al-manhajiyyah* perform complementary functions in relating theological foundations, spiritual orientation, and conceptual-normative understanding to *al-maqṣad al-ʿām*, rather than forming a fixed sequence. Accordingly, the study clarifies how the *maqāṣidī* orientation of a sūrah can be traced through functional relationships among units of meaning; it does not establish an entirely new or universally applicable theory of Qur'anic coherence.

This study is limited to Auda's interpretation of Sūrat al-Fātiḥah in *al-Tafsīr al-Maqāṣidī*. The examples presented for each level of relational explicitness are illustrative rather than exhaustive, and some of the identified relationships, particularly those reconstructed by the researcher, remain analytical interpretations rather than formulations Auda explicitly states. The findings therefore cannot yet be generalized to Auda's exegetical method as a whole or applied directly to other sūrahs. Future research should test the consistency and explanatory power of this relational framework by studying other sūrahs and by comparing it with *munāsabah*, *naẓm*, and other approaches to *maqāṣid al-suwar*.

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